TVVO SERMONS PREACHED IN Scotland before the Kings MAIESTY:

The one, in his Chappell Royall of *Holy-Roode-house at his Highnesse comming in:*

The other, in the Church of *Drumfreis* at *his Highnesse going out:*

By W. COWPER, *Bishop of Galloway, and Deane of his Maiesties Chappell Royall.*

LONDON,
Printed by *G. P.* for *John Budge*, and are to be sold at his shop in Pauls Church-yard, at the greene Dragon. 1618.

TO THE RIGHT

Reuerend Father in God, *Iames*, *Lord Biſhop of* Winton, *Deane of his Maieſties* Chappell-Royall, and one of his Maieſties moſt Honourable Priuie Counſaile.

MY LORD:

SHortly after his Maieſties departure from Drumfreis, *to* Carleel, *I poſted away theſe two little Sermons, vnder hope they might ſerue for witneſſes of my willing affection to haue attended his Maieſtie in the reſt of the iourney, if the condition, either of my perſon, which is infirme, or of the place, which was no longer pertinent to me, could ſo haue permitted. How they were miſcarried, I know not, belike they haue taken in the* Weſterne *way, wherein their father and* fellowes *had not been accuſtomed to walke before them:*

alway, after long wandring, they returned backe againe vnto me, but not without good tydings; for the one of them told me, he was certainly informed, to find fauour with my Lord Duke of Lennox *his Grace, who ſtill kept in mind that* Welcome, *giuen to his Maieſty in the Royall Chappell of the Palace of* Holy-roode-houſe, *at his Maieſties comming in. The other ſeemed to mee no leſſe confident that he would be countenanced by my Lord Marques of* Buckingham, *who did likewiſe remember the admonition giuen to the worthy Nobles of* England; *as alſo, that hearty* Acclamation *of the people, who ſeemed to powre out their hearts with their voices, and cryes, for his Maieſties preſeruation in the Church of* Drumfreis, *at his Maieſties going out.*

Both theſe I eaſily beleeued, when I called to mind the continual, and conſtant kindneſſe, which through long experience I had found of the one, and that rare humanity of the other, euident toward all, and whereof it pleaſed his Lordſhip when he was here, to giue me a ſpeciall proofe. Yet could I not preſume to preſent ſuch baſe, and vnapparelled Pilgrimes to ſo Noble, and high Perſonages. Sure

Sure I am, if they could haue ouertaken that Reuerend, Graue, & moſt Learned Prelate, my Lord Biſhop of Ely, *they had not wanted a Patrone; for I knew from himſelfe, that nothing comming from the B. of* Candida Caſa, *would be vnwelcome to his Lordſhip for* Amphibalus *ſake, harbored in* Mona, *by* Crathlint *King of Scots, and protected there, with the Chriſtians that fled with him from the bloudy perſecution of* Diocleſian. *But when I had conſidered all, I thought it moſt kindly, ſince they come from the Deane of his Maieſties Chappell here, they ſhould take their courſe directly to your Lordſhip, Deane of his Highneſſe Royall Chappell there. My Lord, they are Strangers; I truſt your Lordſhip will vſe them kindly; all the fauour I craue, is, that your Lordſhip would once bring them vnder his Maieſties eye, there to receiue their ſentence, whether they ſha'l be committed to the Preſſe, that they wander no more; or then returned home againe, vntill they gather farther ſtrength, to doe for themſelues. So reſts,*

Your Lordſhips owne in Ieſus Chriſt,
W. B. of *Galloway*.

HIS MAIESTIES COMMING IN.

PSAL. 121. VERS. 8.

The Lord shall preserue thy going out, and thy comming in, from henceforth, and for euer.

My helpe is in the Name of the Lord.

THis verse containes an Oracle or heauenly answer giuen from the great King IEHOVA, to *Dauid* his Deputie-King in *Canaan*, and it commeth this Day to another King, the Successor of *Dauid*, and Deputie also of IEHOVA in Brittaine, bringing with it a heartie welcome, and a most sure promise of a safe-conduct to our Soueraigne in His *comming in, and going out*.

Summe of this Verse.

Euthymius said of the one, to wit, of *Dauid*, that he was *Primi Regis, & cor, & lingua, & calamus*, the heart, the tongue, and the pen of the first King. And who can deny this in the owne sort competent to

Dauid was the heart, the tongue, and penne of the great King.

our

our Soueraigne. A King whose heart hath proued indiuertible from God, *qui nec minis, nec muneribus à vera fide flecti posset*: a King, whose tongue doth pleade the cause of God, that they who stand about him to minister vnto him, may dayly heare, and see *Regem Philosophantem, & Philosophum regnantem*: a King, whose pen, though it hath not penned Canonicall Scripture, & (that Canon was cõpleted by S. *Iohn*) yet hath it explained Canonical Scripture, and propagated to many Kings and Nations the knowledge of God his Eternal Truth, vnknown to thẽ before. The present Age admires it, the subsequent shal be forced to acknowledge it, there reigneth this day in *Brittain*, & long may he raign in it, a King, who in his own degree is also *primi Regis & cor, & lingua, & calamus*, and vnto whom that supreme Maiestie, who is ὁ βασιλεὺς τῶν αἰώνων ἀφθάρτου καὶ ἀοράτου, commeth this comfortable promise of protection, *The Lord shall preserue thy going out, and thy comming in, &c.*

How this is also competent to our Soueraigne.

1. *Tim.* 1. 17.

This verse is to be resolued in a promise.

This verse, by some of the Diuines, is resolued in a Prayer, by others in a Promise, both agreeable to the analogie of Faith, but the second most consonant to the course of this Psalme: for in the first two verses, *Dauid* sendeth vp his Prayer to the Lord, in the remanent sixe, the Lord sends downe his answere to *Dauid*, full of comfortable promises, whereof this is the last, and hath in it these circumstances to be considered.

Foure circumstances to bee considered in this verse.

First, who is it that makes the promise, *the Lord*. Next, to whom is the promise made, it lurkes in this word, *thy*. He who in the beginning of the Psalme lifted

liſted vp his eyes to the Lord, proteſting that his helpe came from him, who made the heauen, and the earth, receiues this anſwere, *The Lord ſhall preſerue thy comming, and thy going.* Thirdly, the benefit promiſed, is preſeruation. Laſt, the qualities of this preſeruation; theſe are two-fold; Firſt, it is totall, *He ſhall preſerue thee in all thy waies both comming and going.* Next, it is perpetuall, *From henceforth, and for euer ſhall the Lord preſerue thee.* Thus haue we the little body of this Text ſhortly anatomized, both the method and matter thereof explained.

The firſt circumſtance then is carried in the firſt word, *The Lord.* This praiſe belongeth to the Lord, that He, and none but He preſerueth ſuch as are his: *The Lord keepeth the feete of his Saints*, ſaid *Anna* the Mother of *Samuel. Hee numbreth the haires of our head*, ſaid our Sauiour. O what a care! O what a vigilance is this! from the ſole of our foote, to the haire of our head, doth the protection of the Lord ouerſhaddow vs. *Et ſi ſic cuſtodiuntur ſuperflua tua, in quanta ſecuritate eſt anima tua?* And ſeeing the Lord hath ſuch care of thy ſuperfluities, that a haire of thy head fals not to the ground, but by his prouidence; what great care hath he of thy ſoule?

First circumſtance is, who makes the promiſe, to wit, the Lord. *1. Sam. 2. 9. Mat. 10. 30.*

Aug.

And as this is the Lords praiſe, that he preſerueth his Saints, ſo they reſerue it vnto him, and will not giue it to any other, they know *hee hath giuen his Angels charge ouer them, to keepe them in all their waies*, not for any neede he hath of them, but for our comfort. *Deus Angelis vtitur, non quòd ipſe ad ſaluandum ſit infirmus*; hee vſes them, not as if hee were

All the godly reſerue to the Lord the praiſe of their preſeruation. *Pſal. 91. 11.*

Cyrill. Alexand. cont. Iulian.

weake himselfe without them, but to help our weakneſſe, that we may know howſoeuer our enemies be many (yet as *Eliſha* ſaid to his ſeruant) *Feare not, for they that be with vs, are moe, then they that bee with them.* *Dauid* had the ſtrong Citie of Ieruſalem, the glory of the earth, as the Pſalmiſt cals it, *Inter vrbes totius orbis miraculum, ideoq; ſilentio magis, quàm infirmo ſermone honorandã*, a Citie among all the Cities of the world a wonder, and therefore to bee praiſed rather with ſilence then infirme eloquence. There *Dauid* had his reſidence. In the higheſt part of it he had the ſtrong fort of *Sion*, but the Towre wherein he truſted, was higher then it. Hee had a guard of *Cherethites*, and *Pelethites*, with ſeuen and thirtie valiant Worthies to attend his Royall perſon; theſe he vſed to ſerue him, but abuſed them not to truſt in them. *I truſted not in my bow, nor my ſword. Thou, Lord, ſaueſt me from my aduerſaries.* Many a time all ſecondary helpes failed him: his ſonne *Abſalom* roſe againſt him; his Counſellour *Achitophel* betrayed him; his Subiects forſooke him; the *Ziphims* diſcouered him; in his neede *Nabal* refuſed him; yea, his owne heart fainted in him: but (ſaies he) *God, the portion of my ſoule, failes me neuer: though my Father and my Mother ſhould forſake mee, the Lord will gather me vp.* Nothing can ſecure that ſoule, which runnes not *to the Name of the Lord, as vnto a ſtrong Towre. Omnia timet, qui Vnum non timet*: he feareth al things, who feares not One. Amõg many, let the Romane Monarch *Tiberius*, ſtand for an example: he wanted no worldly pillar that might vnderprop

2. *King 6.* Though they haue all ſecondarie helpes, yet doe they not truſt in them.

Adrichom. deſcrip. Hieruſ.

2. *Sam.23.39.*

Pſal.44.6.

Pſal.73.

Pſal.27.10.

Prou.18.

Anim. They can neuer be ſecured, to whom the Lord is not a ſurctie.

derprop him; yet becauſe hee made not the Lord his refuge, he was neuer in ſurety, *timeo incuſtoditos aditus, timeo ipſos cuſtodes*: I feare, ſaid he, the paſſages, which are not kept, yea, I feare them who are ſet to be keepers of me. But the ſoule which truſteth in the Lord, findes reſt in him, and reioyces with *Dauid, The Lord is the ſtrength of my ſoule, of whom ſhall I be afraid?* *Pſal.27.1.*

What a great Maieſtie the Lord *Iehoua* is.

But let vs ſtand a little here, and for our greater comfort conſider what a Lord this is, who makes the promiſe: he is called in the Text, IEHOVA. This name the Iewes called *nomen ineffabile.* No maruell, the word it ſelfe is eaſily pronounced, the Maieſtie named by it, is more than can be manifeſted, or perceiued, it imports Him to bee that onely true ſubſiſting Lord, who hath his Being of himſelf, and giues Being to all things which are. Some preſumptuous Spirits, out of their idle ſpeculations, are bold to talke of the Trinitie, as they doe of their A.B.C. As if nothing were in the Diuine Maieſtie, which their narrow braine could not comprehend, or the Lord were no more, then they conceiue him to be, but the Lord ἐξοχὴν ἔχει ἀνεφικτόλεκτον he hath a ſupereminence invtterable; they who will ſearch his glory, ſhalbe oppreſſed with it: if the eye content not with the light which the Sunne ſends downe, but will needs looke vp to the Sunne it ſelfe, it is dazeled incontinent, and loſeth the ſight which it had before; and the minde which mounts vp to ſearch the ſecret of the Diuine Maieſtie, many a time in Gods righteous iudgements

Myſterie of the Trinitie to be reuerenced.

Piſtis καρδιουργὸς.

Dangerous to ſearch in the diuine Maieſty more then is reuealed.

Pisida in κατ. ανθ. becomes witleſſe τῆς τοῦ ὄντος ἀπεῤῥήτου φωτὸς ἀπρόσιτος ἐπίκειται he ſendeth great darkneſſe on ſuch as curiouſly dare enquire of his Eſſence. We ſhould be in ſuch ſort thankefull for that which God hath reuealed to vs of himſelfe, that wee bee alſo fearefull to ſearch out, that which is ſecret.

The name of *Iehoua* ſomtime ſhortly ſet downe in Scripture. 1. Cor. 4. This name IEHOVA wee finde it in holy Scripture ſometime contracted, ſometime enlarged: the Lord himſelfe giues this to *Moſes* for his name, I AM *hath ſent thee.* Neither man nor Angell can in truth ſpeake ſo; for man is a mutable creature, his life is but momentanie, and he liueth, ſo long as hee liueth, in a paſſing moment onely, one goes away to giue place vnto another, the moments which are paſt ſince his firſt mouing, returne not againe vnto him, & thoſe which are to come, he cannot be ſaid to liue in them. In this name I AM there are but two ſyllables; before a man can pronounce the ſecond, hee is changed from that which he was, when he pronounced the firſt: how then can hee ſay (*I am?*) *Quomodo enim eſt, quod in eodem ſtatu nunquam permanet?* for how can that be ſaid to be, which neuer abides in one eſtate? And as to Angels, albeit they be now ἀναπτῶτα, immutable, *propter gratiam ἀτρεψίας, quæ iam illis ab Ieſu tributa eſt,* for that grace of vnchangeableneſſe, which by Ieſus is now giuen vnto them, yet are they of their owne nature ἀτρεπτοῦντα, changeable by will, or of their owne accord, and as is to be ſeene by them, who fell: for if the nature of Angels had been vnchangeable of it ſelfe, then none of them had falne from their firſt eſtate.

Bern. in Cant. Ser. 31.

Nazian. Orat. 2. de Theol. g.

Sometime

Sometime againe this name IEHOVA: wee finde it in holy Scripture enlarged by this *Periphraſis* frequently vſed in the Reuelation, ὁ ἦν, ὁ ὢν, ὁ ἐρχόμενος. The learned Doctor *Zanchius* hath obſerued, that this name IEHOVA noteth the Being of this true ſubſiſting Lord, in reſpect of all times, *Camets* being a note of the time paſt, *Holem* of the time preſent, and *Iod* of the time to come; but wee haue this ſame Doctrine better warranted by this circumloquution of the holy Ghoſt; IEHOVA is the Lord, who was, who is, and who wilbe: *Solus verè eſt qui non præcidit ur à (fuit) nec expungitur ab (erit) fuit non tollit illi eſſe in æternum, nec (erit) eſſe ab æterno*; None can be ſaid to be, but hee of whom, when I ſay that he was, it takes not away that he is, and wilbe; and when I ſay that he wilbe, it takes not away that he was, and he is. No Angell, no man, no creature can claime this; it is a glory proper to the Lord. *One generation paſſeth, and another generation ſucceedeth, but the earth remaines for euer.* Much more doth he remaine, who *hath laid the foundation, and eſtabliſhed the pillers thereof: The heauens ſhall waxe old, as doeth a garment, but thou, O Lord, art the ſame, and thy yeres ſhal not faile.* O what a great Lord is our God, and what a comfort haue wee in this, that he was, and he is, and he will be! Can that people be deſtroyed by death, whoſe God is the Lord? *Hee is not the God of the dead, but of the liuing.* In the myſticall body all the life is in the head: ſo long as the head keepes life, the body, yea, no member of the body can periſh. Therefore ſaid our Sa

The ſame name ſometime enlarged by circumloquution. *Zanch. de diuinis attributis l.1. c.3*

Bern. in Cantica Ser. 31.

Eccleſ 1.4.

Heb.1.11 12.

What a great comfort we haue in this, that our God, was, is, and wilbe. *Matth.22.32.*

Ioh. 14.

uiour, *Because I liue, ye shall liue also.* Only let our care be to be found in Him: so shall we be sure of a happy being for euer and euer.

The second circumstance: towards is this promise made.

The second circumstance points at the person to whom the promise is made and it lurkes, as I said, in this word (*thy.*) In the beginning of the Psalme *Dauid* prayed vnto the Lord; and here the Lord answeres him with a promise of preseruation. The

Iam. 5.16.

Prayer of Saints is not powred out in vaine: *it auaileth much, if it be feruent.* It is a sweet gradation which our Sauiour vses to that woman of Samaria,

Ioh 4.10.

If thou knewst, thou wouldst aske, if thou askedst, I would giue. Therefore said

Aug de temp. Ser. 226.

Augustine, Oratio clauis est cœli, That Prayer was the key of heauen: *ascendit oratio, & descendit Dei miseratio.* Prayer goes vp, and mercy comes downe. Neither can it be otherwise, for hee to whom we pray as to our King, prayes in vs, as our Prophet, teaching vs to pray, and prayes for vs, as our Priest: *Orat in nobis, vt Propheta, orat pro nobis, vt sacerdos, oratur à nobis, vt Rex.* And hereof comes this efficacie of Prayer, that it is *Deo sacrificium, Dæmonibus flagellum, oranti subsidium:* a sacrifice to God, a scourge to the Diuell, a subsidie and help to him that vses it.

Prayer compared to the Elephants snowt, and why?

Pier. Horapl. de Eleph.

The Elephants snowt serues him for all offices, and all armour: *Elephantus, cùm aquas ingreditur, attollit promuscidem in altum, ac ea respirat*: when the huge beast the Elephant enters the water, and the body thereof is depressed by the weight of it selfe, he lifts vp his snowt on high, and thereby drawes in breath to conserue his life. It fareth euen so with a Christian,

Chriſtian, when he is ouerwhelmed with the waters of many tribulations, then hee ſtretches out his Prayer on high, and drawes downe grace; which vpholds him that he lye not down vnder temptation, *quod corpori eſt reſpiratio, id animæ eſt oratio*; what breathing is to the body, that ſame is Prayer to the ſoule. No life in the body without breath: no life to the ſoule without Prayer: no time vnmeete for breathing, and no time vnmeete for praying. *Cleof. in Plot. lam. 23.*

Prayer is a marueilous kinde of husbandry, it ſoweth ſeede in the heauen, and reapeth fruit in the earth and heauen alſo. It is a common thing to ſee the earth watred by the heauens, but a rare thing to ſee heauen watred by the earth. When *Iſrael* faſted at *Mizpeh*, they drew water, to wit, out of the ciſterne of their heart, and powred it out before the Lord. There is a ſhowre that aſcends and goeth vpward. When thou from a contrite, and melting heart, ſendſt vp teares to the Lord, as witneſſes of thy vnfained repentance, they fal not to the ground, for *the Lord gathers them in his bottell*, then doth the earth water the heauen. If thou wert (ſaid *Chryſoſtome*) to labour a fruitfull land, wouldſt thou ſpare ſeede vpon it? what then ſhould wee doe *τὸν ἐργάτην ἡλιακὸν ἐργάζεσθαι* who are called to be Labourers of the heauen, a fruitfull *Canaan*, not flowing with milke and honey, but ouerflowing with peace, ioy, and glory? Seeing the earth rendreth to vs with manifold encreaſe ſuch as we giue vnto it, will the heauens faile? No: be ſure, *they that ſow in teares, ſhall reape in ioy*: and otherwiſe, *Qui parcè ſeminat, parce* Prayer a marueilous kinde of husbandry. *1. Sam. 7. 6.* *Iſai. 56. 8.* A notable encouragement to Prayer. *Pſal. 126. 5.*

2.Cor.9.6.

parce metet: hee that ſoweth ſparingly, ſhall reape ſparingly. And in this we haue all neede to rebuke our owne hearts, that wee ſpare ſeede vpon ſo fruitfull a husbandry, and defraud our ſelues of ſo great and glorious things promiſed, onely becauſe wee doe not more frequently and feruently aske them.

David his Prayer is in two verſes. God his anſwere is in ſix.

Againe, *Dauid* his Prayer is abſolued in the two firſt verſes: the Lords Anſwere is in the ſubſequent ſixe. There is no equalitie betweene that which we ſeeke, and that which the Lord will giue: for his praiſe is, that he is

Ephes.3.20.

able to doe abundantly abone all that we can aske or thinke.

Aug.de Temp.

Semper maiora tribuit, quàm promittit? Seeing hee giueth alway more then himſelfe promiſes, what maruell he giues more, then we can aske?

Bern.in Cant. Serm.83.

Non pari vbertate, fluunt amans & amor, Creator & creatura: the loue of the Creator, who is loue it ſelfe, and the loue of the creature flowe not alike plentifully, no more than the ſtrand and the great Ocean. Out of our loue toward him, wee may ſeeke him, but it is nothing in reſpect of his loue toward vs, wherewith hee will comfort, and repleniſh vs. Our Prayer to him is like the flowing of a little ſtrand, but his anſwere to vs is like the flowing of the Ocean.

The Lord alwaies giues more then we can craue.

1.Kings.3.11.

Salomon prayed, and the Lord gaue him more then he ſought.

Gen.18.23,24. &c.

At ſixe Petitions *Abraham* brought downe the Lord from fiftie to ten. Euery Petition returned with a vantage: at laſt hee ceaſed to pray, or the Lord ceaſed to anſwere, and, which is the point, gaue him more, then hee craued, at leaſt expreſſed in his Prayer, to wit, deliuerance to *Lot*.

The

The third circumſtance preſents vnto vs the benefit promiſed, to wit, *preſeruation*: *The Lord ſhall preſerue.* The word *Shamar* importes a moſt tender preſeruation: from it comes *Shemureth*, ſignifying the eye-lids, becauſe they are the keepers of the eye, as the Lord is called in the verſe preceding, *Shomer Iſhrael*, the keeper of *Iſrael*. If the lids of the eye open, it is to let the eye ſee: if they cloſe, it is to let it reſt, at leaſt to defend it, all their motion is for the good of the eye. O what a comfort is here! The Lord calleth his Church, The apple of his eye. *Qui vos tangit, tangit pupillam oculi mei*: he that touches you, touches the apple of mine eye: ſo deare and tender is his church vnto him, that he feeleth the leaſt offence done vnto it. The Church is the apple of the Lords eye, and the Lord is the couering of it. O how well are they kept, whom the Keeper of Iſrael keepeth! The Lord was a buckler to *Abraham*, none of his enemies could harme him; for his buckler couered him throughly. The Lord was a hedge vnto *Iob*, Satan himſelfe confeſſed hee could not get thorow it, howſoeuer many a time he aſſayed it, to haue done euil vnto *Iob*. I need not multiply forrain examples. What the power of diuine preſeruation is, neuer King, ſince the daies of *Dauid*, can witnes better thē our Soueraigne; the Lord hath made his Maieſtie glorious by deliuerances, *he hath reſcued his Seruant from the hurtfull ſword*, yea, theſe wretched Inſtruments of Satan, who by Sorcerie laid ſnares for his Sacred life, being confounded in themſelues, that nothing could ſucceede with them, got this anſwer

The third Circumſtance is of the benefite promiſed, to wit, Preſeruation.

*Pſal.*77.4.

*Pſal.*121.4.

*Zach.*2.8. The word imports, that as the lid of the eye couers the eye, ſo the Lord preſerues his owne.

*Gen.*15.1.

Iob 1.10.

The power of diuine preſeruation moſt euident in our King.

*Pſal.*144.10.

from their most miserable master, that He was *The man of God.* Yet beeing loth to discouer his owne weakenesse, spake it in such a language as for the present they vnderstood not. Let therefore Romish *Rabsache* raile, as he hath done, against the Lords Anointed, whom he hath set ouer vs; let his Emissaries spue out their venemous and blasphemous boastings, *Leo Iarus non terretur*, the Lyon is not terrified with Bugs. *Because the King trusteth in the mercie of the most High, therefore he shall not fall.* His enemies are forced to lament in secret, that none of their attempts haue prospered. The *Tulipantie* Frogs haue plotted in powder, and laid subtill subterraneane snares to accomplish the malice of their heart, but all in vaine, blessed be the Lord for it; for he hath preserued, and will preserue the comming, and the going of his owne Anointed.

Romish *Rabsache*, and his Tulipantie Frogs not to be feared.

Psal. 21.7.

But seeing this same promise of preseruation was made before (for from the third verse to the end of the Psalme, six sundry times is this word of keeping or preseruing repeated;) why is it now made ouer againe? not without cause: for this doubling and redoubling serues first for a remedy of our ignorance. Men, if they be in any good estate, are ready to *sacrifice to their owne net, or to cause their mouth to kisse their owne hand*, as if their owne hand had helped them, this is to impute their *deliuerance* to *their Calfe*, and therefore often is this resounded, *The Lord, the Lord.* Is thy estate aduanced? the Lord hath done it. Hast thou beene preserued from desperate dangers? Looke vp to the Lord, thy helpe is

The promise of preseruation is often repeated.

1. For remedy of our ignorance.

Hos. 2.16. *Iob* 31.27.

from

from on high, and to him let the praiſe bee returned.

2 For a remedy of our diffidence.

Secondly, it is for a remedy of our naturall diffidence: the Word of the Lord in it ſelfe is as ſure when it is ſpoken, as when it is ſworne; as ſure ſpoken once, as when it is oftner repeated, yet is not the Lord content to ſpeake onely, but to ſweare alſo, nor to ſpeake once, but often, one and the ſelfeſame thing: The reaſon is ſhewed vs by the Apoſtle, that hereby he may *declare to the heires of promiſe this ſtabilitie of his counſell.* As *Ioſeph* ſpake of *Pharao* his viſion, *It was doubled, becauſe the thing is eſtabliſhed by God, and God haſteth to performe it*; ſo is it with euery Word of the Lord, when it is repeated, it is becauſe it is eſtabliſhed, and GOD haſtens to performe it.

Heb.6.
Gen.41.32.

The fourth and laſt circumſtance ſheweth to vs the qualities of this preſeruation, and they are two: firſt, it is totall, not in one, but *in all thy wayes ſhall the Lord preſerue thee, in thy comming in, and thy going out, from all euill ſhall the Lord preſerue thee.* Next, it is perpetuall, *from henceforth and for euer.* *Hilarius*, and *Arnobius* expound this too ſtrictly: *Arnobius* takes it this way: *Cuſtodit introitum tuum ad pœnitentiam, & exitum tuum de corpore*: Hee preſerues thy comming into repentance, and thy going out of the body: *Hilarius* againe, *Non eſt huius ſæculi cuſtodia hæc*, this preſeruation (ſaies he) pertaines not to this life, but is to be vnderſtood of our going out of this life, and of our entrie to the life to come; he ſeemes to haue forgotten that place of the Apoſtle, *Godlineſſe*

The fourth circumſtance is, of the qualities of this preſeruation: firſt, it is totall, ſecondly, it is perpetuall.
Pſal. 121.v. 7.
Arnobius in Pſal.

Hilarius expounds this place too ſtrictly.

1. Tim. 4. 5. *Basile. Chrysost. Euthym.* expound it more iudiciously.

neſſe hath the promiſe both of this life, and of the life to come. Baſile, Chryſoſtome, and Euthymius take it better vp: by *comming and going out* they vnderſtand the whole courſe of the life of man.

Man his life is a comming and going.

1

In reſpect of the naturall courſe of it. *Iob.* 1. 21. 1. *Tim.* 6. 7. *Act.* 1. 21. *Eccles.* 6. 4. *Heb.* 13. 14.

And ſo in holy Scripture our life is called in two reſpects; firſt, in reſpect of the naturall and vniuerſall courſe thereof; ſo patient *Iob* makes a ſhort abridgement of his life: *Naked came I, and naked ſhall I returne.* The like after him hath Saint *Paul, We brought nothing into the world, and it is certaine nothing we can carry out.* The whole life of our Lord is compriſed by Saint *Luke*, in theſe two χωρὸς ἐν ᾧ ἐγεννήθη, καὶ ἐξῆλθεν ἐκεῖθεν. The like ſhort deſcription hath *Salomon* of our life; *Man commeth into vanity, and goeth into darkeneſſe.* In them all yee ſee, there is *a comming and a going*, no ſtanding nor abiding. *There is no continuing City*, yea, which is not obſerued to make vs wiſe as we ſhould; euen in our comming we begin to goe away. *Ex quo naſcimur, incipimus mori*: ſo ſoone as we are borne, we begin to die: for our life is *rapidiſſimus curſus a tumulo ad tumulum*: a moſt ſpeedy courſe from one graue to another: from the belly of our mother, to the boſome of our great Mother. *Vita hæc creſcendo decreſcit*: this life, in growing weareth away: as the turning of a wheele drawes a thred from the wooll, till all be gone: ſo euery reuolution of the Sunne in the Firmament twineth from vs a day, till at length all bee conſumed: *quotidie pars aliqua vitæ demitur*, euery day ſome part of our life is taken from vs.

Nazian. de humanis vitiis.

Greg. moral. lib. 25.

Seneca.

2

In reſpect of

Next, our life is called *a comming in, and a going*

out,

out, in reſpect of the perſonall actions of men in their life: ſo is it compriſed in the Law; *Bleſſed ſhalt thou be when thou commeſt in, and bleſſed when thou goeſt out*; that is, in all thy actions, and in all thy wayes thou ſhalt be bleſſed. Our life is ἀναστροφὴ, a turning about from one thing to another, and from that, backe againe to the former: What now wee craue for a recreation, incontinent becomes a weatineſſe: for the moſt deſired pleaſures in the world, if they were perpetuall, ſhould become painfull; and what now we reiect for wearineſſe, in a ſhort time we returne to it for recreation; from reſting, we riſe to walke; from walking, againe wee ſit downe to reſt; and ſo forth of all the actions of our life. *Sola vicißitudine relenamur*: we are onely eaſed by an interchange of them.

the perſonall actions of men in their life *Deut.28.6.*

For our life is a turning in a circular motion.

So *Herodot* brings in *Cræſus* ſpeaking to *Cyrus*: *Humanarum rerum circulus ſemper eodem rotatus, fortunatos eſſe homines non ſinit*: The circle of humane things tumbled, and turned about continually vnto the ſame, lets not men be happy in this life.

Herodot.lib.1.

The like hath *Nazianzen*, *In mercem rotæ volubili vertigine voluuntur ſurſum, deorſum omnia*: After the forme of a Wheele, by a moſt ſpeedie motion are all things turned vpſide downe. νῦν μὲν ἀνθοῦντα, νῦν δὲ μαραινόμενα; now theſe flouriſhing, now theſe fading and falling away, *vt auris potius ſit fidere, aut ſcriptis in aqua literis, quàm hominum fælicitati*: So that it is better to truſt vnto the windes, which change continually, or to letters drawne in the water whereof no mark, or ſimilitude remaines,

Nazian.

then to truſt vnto the felicitie of man vpon earth. Let all men learn to be ſober, in that eſtate wherein they ſtand, perſwading themſelues, or it be long, they muſt be changed into another.

Beſide that which is common to all men, the office of a King is called A going in and out before the people. *Deut.31.2.*

But to come neerer, beſide both theſe, which are common vnto all men, here is a promiſe of protection to godly Kings in the doing of their office: for this *comming in, and going out*, is a *Periphraſis* familiarly vſed by the Spirit of God, to expreſſe the Royall function. *I am now* (ſaid *Moſes*) *an hundreth and twenty yeere old, and can no more goe out and in before you*: that is, I can no more doe the Office of a Gouernour vnto you. And againe, when he prayed for *Ioſhua, The Lord God of the Spirits of all fleſh appoint a man to go in and out before the Congregation, that they be not as ſheepe without a Shepheard.* This ſame is more cleere out of that Prayer of *Salomon*: *I am but young, and know not how to goe in and out.* Now what he meanes by this, he expounds himſelfe: *Giue to thy ſeruant an vnderſtanding heart, that I may diſcerne betweene good and bad, and may iudge thy people.* So that to goe out and in before the people, is to iudge the people rightly, and to diſcerne betweene the good and the euill.

Numb.27.17.

1.King.3.7.

A godly and religious Ruler is a great bleſſing to a people.

Of this firſt may appeare, what a great bleſſing of God a religious Ruler is, walking himſelfe in the way of righteouſneſſe, and leading his people both by Law, and example to follow him: when hee ſo rules his Subiects, as onely caring how to make them ſubiects vnto God. Such was the Princely and moſt Chriſtian diſpoſition of *Frederic* the Empe-

Ex Æneca Sdato.

ror,

ror, who being demanded, whom of his ſubiects hee loued beſt, anſwered, Them who ſo pleaſe me, that in no caſe they will diſpleaſe God. As the King leadeth, ſo commonly the people follow. *Ipſi ſe homines in Regis velut vnici exempli mores formant*: men faſhion themſelues to the manners of the King, as their onely paterne, and example. *Quæ in ſæculi culmine conſtituti ſunt, aut plurimos ſecum perdunt, aut ad ſalutem ducunt*: they who are placed into the top of honour, either they ſaue, or deſtroy many with themſelues; if they be euill, they are euill to others, and to themſelues, if they be good, they can not but doe good vnto others. Alſo a wicked *Ieroboam* will cauſe *Iſrael* to ſinne; but a good *Ezekiah* will turne them againe vnto the Lord. *Bleſſed art thou, O Land, when thy King is the ſonne of Nobles*, that is, noble for vertue, wiſedome and godlineſſe. When the Ruler of the Land dare caſt the firſt ſtone at Adulterers, being innocent himſelfe: When he dare with *Nehemiah* ſhake his lap againſt Oppreſſors, being free of Oppreſſion himſelfe: Such a one with a good conſcience may pray as he did, *O my God, remember me in goodneſſe, according to all that I haue done for this people.*

Liuius decad. 1. lib. 1.

Valer. ad Theodo. Senatorem Epiſt. 6.

2. Kin. 15. 6.

2. Chron. 30. 9.

Eccl. 10. 17.

Ioh. 8. 7.

Nehem. 5. 13.

Nehem. 5. 19.

Againe, we ſee here, that the Office of a King is full of labour, it is a *comming in, and a going out*; the end of one buſineſſe, is the beginning of another. The Egyptians were wont to figure vigilancy, by the Lyons head. *Manethon* the Egyptian, in his writs to *Herodotus*, giues out, that the Lyon ſleepes not at all, though *Ariſtotle* with better reaſon affirme,

The office of a King is full of labour, and care.

Diod. Sicul. lib. 1. cap. 4.

Nullum

Nullum animal perpetua vti vigilia: that no creature can watch continually: yet two things moued them to that opinion, the one was, that when the Lyon resteth, he stirreth his taile continually: the other is, *quòd Leo magnos habeat oculos, & palpebras adeò paruas, vt non possint oculum penitùs obtegere*: that the Lyon hath great eyes, and so little eye-lids, as are not able to couer the eye fully, therefore is it that euen in sleeping, the Lyon lookes as if hee were waking. Howeuer it be, hereby properly is figured the restlesse care of conscientious Kings. *They may lye* (as one sayes) *in beds of Iuory, trimmed with carpets of Egypt, but ouer-hanged with curtaines of care*: their mindes are in a continuall motion day and night, how *to go in, and out* before their people. Neither is it possible that any man could be sufficient for so laborious and hard a charge: for it is *ars artium regere hominem*, were not as the calling is singular, so it hath a singular vnction accompanying it. Presumptuous men, out of their ignorant mindes, may thinke themselues fit enough for the highest places. But let men beware to vsurpe; for a Royall office without the Royall vnction, is a burden that will beare downe and oppresse the stoutest, the strongest, and the wisest. *Damocles* may stand for an example, who being set in the Chaire of King *Dionysius*, when hee looked vp to the sword hanging aboue his head, loathed all the honour and pleasure offered to him by such as were appointed to serue him, and was well content quickly to quit his place; and no maruell: for it was not his calling, and therefore had he not

He is like the Lyon, who sleeping looks vp, and is alway mouing, euen when he rests.

The Royall Office can not be borne out, without the Royall vnction.

A warning to vsurpers of the Royall calling.

not that vnction, that only maketh men ſtrong, able and meet for the calling.

But to returne, a conſcientious King (for ſo are they who haue the calling, and the vnction) is full of cares, hee is not like that womanly Emperour of *Aſſyria*, *Sardanapalus*, of whoſe baſe behauiour it is ſhame to ſpeake among men, nor yet like that *Romane* Emperour *Domitian*, *qui tantæ fuit deſidiæ vt in cubiculo ſolus acuto ſtilo muſcas configeret*: who was ſo giuen to idle loytering, that hee would ſit alone all day in his chamber, pricking at Flyes with a ſharpe bodkin. But a good King is like that good *Iehoſaphat*, of whom it is written, that *he went and returned through the people from* Beerſheba *to mount* Ephraim, *ſetting Iudges in the Land, City by City, and bringing home againe to the Lord God of their Fathers, ſuch as had falne from him*, from one Prouince, one City, one houſe to another, he trauaileth continually, exerciſing his Royall function.

Bleſſed bee the Lord, who hath ſet ſuch a *Iehoſaphat* ouer vs, who taketh the paines, and counteth it his pleaſure to trauell from one end of the Ile to the other, for the good of his people. In reſpect of them from whom he commeth, his Maieſty his iourney is *a going out*, they looke after him, not without ſorrow, as vnto the Sunne deſcending, comforted only with aſſured hope, that it will ſhortly riſe againe vnto them. In reſpect of vs it is *a comming in*, yea, a comming home, and his Maieſties ſubiects here of all eſtates looke vnto him with ioy, as a Sunne riſing, which long had been abſent from them. We wiſh,

Sardanapalus & Domitian, loytering and idle Emperours.

Plut.

Good *Iehoſaphat* a conſcientious and laborious King. 2. *Chron.* 19. 4.

Such a King hath God in mercy ſet ouer vs, trauailing from one end of the Kingdome to the other, for diſcharge of his Office.

*Iosh.*10.12. A wish, that his Maiesty might bide with vs, but limited.

that as in the dayes of *Iosua* the Sunne stayed in *Gibeah*, and the Moone in the valley of *Aialon*: so this Land might for euer enioy the presence of our Soueraine; but in this the will of our God, and the will of our Soueraine must be the limits of our desires.

At least that the tokens of his presence, in reformation of our euils, may bee left behinde him.

Yet as the Sunne rolling in his Sphere, benefites euery place, whereupon he shineth, and leaueth tokens of remembrance till hee come againe: so is it expected, that his Maiesties *comming into this Land*, shall be *like the raine vpon grasse* new mowne, where the sythes of the Sonnes of *Anak* haue cut downe the medowes to the very roote: we are in hope that *his comming* shall bee *like the showres that water the earth*, to make it grow and reuert againe, *that in his dayes the righteous may flourish, and abundance of peace may be.* Praised bee the Lord, wee doe already enioy the fruits of his Highnesse happy gouernment: *for now the mountaines and the hils bring peace to his people by iustice*, and the voice of wonted Oppressors is not heard in our borders.

*Psal.*72.6,7.

*Psal.*72.3.

Sacriledge, an euill in the heart of this Kingdome, hurtfull to all the estates thereof.

Yet remaines there one euill in the heart of the Land, which I may call the Kings euill, not that the King is either author or allower of it, but because the euill is so desperate as cannot be cured, but by a touch of the Kings hand: this is Sacriledge, a Pestilence that dissolueth the Pillers of the earth, a Canker that corrupteth the whole body, and hurteth all, Great men, Church men, and Commons. Many Great men embrace the curse of *Zeba* and *Zalmunna* for a blessing, *they will inherite Gods mansions as their own*: they so appropriate al to thēselues, that

The Nobles & Great men. *Psal.*83.11,12.

no-

nothing is ſpared to the Lord for the maintenance of his Goſpell: they will not ſee that it is *abomination to deuoure that which is ſanctified*, till it haue deuoured thē, and their whole eſtate: they are like *Pharaos* leane kine that deuoured the fat, and were neuer a whit the fatter themſelues: for this ſin among other, many houſes in the Land ſpew out their old Inhabitants. The Gentrie and Commons are heauily endamaged by it. A common thing to ſee the Tithes eate vp the ſtock, an abuſed Law being made the forcible meane of lawleſſe oppreſſion. But which is worſt of all, a moſt famous, and ancient Church oppreſſed with pouerty in many of her members, is like to languiſh and decay, the Children cry for bread, and in many parts of the Land there is none to giue it, nothing being left in ſindry Pariſhes, not ſo much as the ſmall teinds of the Vicarage for maintenance of a Paſtor.

No word here of deiection of erection. *Gen.* 41. 21.

2 To the Gentry & Commons.

3 Moſt of all to an ancient Church, like to periſh through pouerty.

I doe preiudice to none, when I call this Church both famous and ancient. It is now about three thouſand and ſixe hundred yeeres, ſince the Lord promiſed *to giue the ends of the earth in a poſſeſsion to his Chriſt*, and it is now ſixteen hundred yeeres ſince the Lord began to performe it: for in the ſixſcore & foure yeere of our Lord, *Donald* King of *Scots*, and *Lucius* King of South *Brittaine* embraced the Chriſtian faith; None of the Churches of this Ile, neither that in the South, nor that in the North, receiued the Faith from the Church of *Rome*. It is true indeede, at the deſire of King *Lucius*, there was ſent to him from the Biſhop of *Rome*, *Damianus* and *Fu-*

Antiquity of the Church of *Scotland* ſhortly touched, and by the way. *Pſal.* 2. 8.

The Churches of *Scotland* and *England* receiued not the Chriſtian faith from *Rome*.

gatianus to confirme him in the faith; but *Baronius* the Romish Cardinall is forced to confesse, *quòd diu ante Euangelium Christi illuc perlatum erat*: that long before their comming, the Gospell of Christ was brought thither, that is, to this Ile. And for vs, that place of *Tertullian*, without all exception, proueth the antiquity of this Church: *Brittannorum loca Romanis inaccessa, Euangelio Christi subdita sunt*: that two hundred yeeres after Christ, this Church was famous through the world for her Christianity: and shall shee now in her old age perish and decay through pouerty? shall *Iulians* persequution vndoe her? shall the rents of her Schooles, Colledges and Churches be reft from her, and nothing or little left to maintaine Learning and Religion? O! what an ingratitude is here? The Lord commeth to vs with the aboundance of the blessing of his Gospell, offering to vs the riches of his mercy, and grace, and wee thinke him not worthy entertainment. *If wee haue* (said the Apostle) *sowne vnto you spirituall things, is it a great matter we reape your carnall things?*

Baron. anna. 61.

For the meaning of this place, See Euseb. eccles. hist. lib. Christ. 183. Tertull. aduersus Iudæos, c. 7.

But contenting me to haue pointed at this euill, I leaue the remedy thereof to that rare wisedome, wherewith God hath endued your Sacred Maiestie, and conclude as I began. *Iacob* in his iourney to *Padan Aram*, was comforted with a vision; hee saw a ladder reaching from earth to heauen, and the Angels of God ascending and descending vpon it, assuring him that the Lord would be with him both *in his going and his comming*: the like this day commeth from the Lord to our *Iacob*, in his iourney.

The conclusion, wherein the remedy of sacrilledge before, called the Kings Euill, is referred to a touch of the Kings hand.

Gen. 28. 12.

The

The Lord ſhall preſerue thy goingout, and thy comming in, from henceforth and for euer.

We lift our hearts, and our hands to the God of heauen, and beſeech him graciouſly to performe it, for Ieſus Chriſts ſake, to whome with the Father, and holy Ghoſt, be all praiſe, and honor. *Amen.*

And the King committed to the bleſſing of God.

A forme of Grace, vſed ordinarily at his Maieſties Table, *after meate, in Scotland*, by the Deane of his Chappell.

PRaiſed be the Lord, who dayly ladeth vs with his benefits. The Lord is our Sunne and Shield, hee giueth grace, and will giue glory, and no good thing ſhalbe withholden from them, who loue him.

Lord, Saue thy Church vniuerſall.

O God, Preſerue thy Seruant our gracious Soueraine. Grant him long to reigne ouer vs a happy King of many bleſſings to thy people.

Bleſſe his Noble Queene, with the hopefull Prince Charles, *the Prince, and Princeſſe Palatine, and their children.*

Lord, let vs neuer want one of his Highneſſe Royall Race to ſit vpon his Throne.

God giue vs all mercy for our ſinnes, with grace, and peace in Ieſus Chriſt. Amen.

HIS MAIESTIES GOING OVT.

Pſal. 80. verſe 17.

Let thy hand be with the Man of thy right hand, and the Sonne of man, whom thou haſt made ſtrong for thy ſelfe.

My helpe is in the Name of the *LORD*.

AS your Maieſties Comming into this Kingdome to viſite the one of your Twinnes, was welcommed with a promiſe of diuine protection, *The Lord ſhall preſerue thy comming in, and thy going out*, which (prayſed be the Lord) he hath hitherto graciouſly performed: So now your Returning to viſite the other, is accompanied with a Prayer, which all the Eſtates of this your Highneſſe Kingdome, Nobles, Churchmen, and Commons μιᾶ φωνῇ, ἐξ ἑνὸς στόματος, with one heart

His Maieſties comming in, was welcommed with a promiſe.

The two Kingdoms, his Maieſty called his two Twinnes, in his Parliament ſpeech at *Edinburgh*.

Now his going out is accompanied with a Prayer.

heart and voyce send vp to the Lord, to goe with your Sacred Maiesty, whereſoeuer ye goe: *Let thy hand, O Lord, be with the Man of thy right hand.* Seeing our hands cannot alwayes bee with your Maieſtie to attend, and ſerue your Highneſſe as our bounden duty requires, our hearts ſhall not ceaſe to cry vnto heauen, that *the hand of the Lord may be with you.*

This Pſalme hath two Prayers.
1 For the Church.
2 For the inſtruments of her deliuerance, and theſe are of two ſorts.
1 The true and Spirituall Redeemer of the Church. *Hieron. in hanc pſal.*
2 The typicall and temporall Redeemers thereof, *Cyrus, Zerubbabel*, &c.

In this Pſalme are two Prayers; one for the Church, that *the Shepheard of* Iſrael, *who ſits betweene the Cherubins*, would mercifully looke on her miſery, and bring againe her captiuity. The other is a Prayer for ſuch as the Lord had appointed to be the inſtruments of her deliuerance, either ſpirituall, or temporall. Principally it is a Prayer for the comming of the MESSIAH, the true, and great Redeemer of his people; and ſo Saint *Ierome* expounds this place, *Fiat manus tua ſuper filium hominis, quem confirmaſti tibi, id eſt, ipſum Mediatorem, & Saluatorem noſtrum.* Secondarily, it is a Prayer for all Typicall and Temporall redeemers, whome this people expected, for perfiting their promiſed deliuerance, as *Cyrus, Nehemiah, Zerubbabel*, and ſuch like: we will then firſt ſee how this is a Prayer for the comming of Chriſt, and next, for his Deputie-Powers here vpon earth, raiſed vp for the comfort of his Church.

These two agree well together.

The one of theſe is not repugnant to the other, nay, they agree very wel together, as the Type, and the Truth. Such as were ſpirituall and truely religious among that people, reſted not in the temporall pro-

promiſes, which were made vnto them, but by them aſcended vp, and layd hold on the ſpirituall. *Abraham* contented not with earthly *Canaan*, hee dwelt in it, *as in a ſtrange countrey: for hee looked for a better.* And heere (no doubt) the godly Iewes do in ſuch ſort pray for their deliuerance from *Babel*, that their deſire looketh vp with an higher eye, for their redemption from ſinne and Sathan by Ieſus Chriſt. *Heb.* 11 9.10.

In all ages the Saints haue greatly longed for their Sauiour. In the Reuelation the Church is figured by a Woman, trauelling of childe: for, *Eccleſia ſemper & mulier eſt, & virgo*: the Church is alway a Virgin, and alway a trauelling Woman. It is true, one member of the Church, to wit, the bleſſed Virgin *Marie* brought him out a very man, like vs in all things, except ſinne; yet all his Saints, both before and after the Incarnation, haue their owne conception, and trauelling, whereby they bring him out, for ſtill *Saints are in trauelling, till Chriſt be formed in them*: yea, they ſhall not reſt, nor be deliuered, till by his ſecond appearance he perfit them; and as to them who were before the Incarnation, ſure it is, ſo ſoone as the *Meſſia* was promiſed, the Church by faith conceiued him, ſhe trauelled, crying for him by praier, as earneſtly deſirous to ſee him, as a woman deſires in due time to ſee the birth of her wombe, & at length by patience in *the fulnes of time* ſhe brought him out. *Abraham ſaw his day a far off*, & reioyced that a childe was to be borne vnto him, *in whom all Nations of the earth ſhould be bleſſed.* And (which is *Gal.* 4 19.

Firſt then here we haue a prayer for the Miſſie.

Exigent ad Ecclesiam.

The Church in all ages longed for him.

But the neerer the time of his exhibition came, the more his Saints looked for him.

Luke 2. 38.

the point) the godly in this verse long for him, and pray for his Comming, and the neerer the time drew, wherein he was promised to be exhibited, the more desirous were they to see him. All the faithfull of that age *looked for Redemption in Israel.* Of that number was *Ioseph* of Arimathea, *hee waited for the Kingdome of God*, also *Anna* and *Simeon waited for the consolation of Israel*, then was *Simeon* content to die, when he got in his armes the promised seede of the woman, and saw with his eyes the saluation of the Lord. And thus haue we the first and principall meaning of this praier, which the Church maketh for the *Messias*.

The Messiah is heere three wayes described.

He is called the Sonne of God his right hand, and that in three respects.

In respect of his marueilous generation in both his natures.

Nazian. orat. 4. de filio

His vnspeakable generation, as God. *Heb.* 1.

He is heere shortly three wayes described, first hee is called *the Sonne of Gods right hand.* Secondly; he is called the *sonne of man.* And these two especially respect his person. Thirdly, hee is called, *One whom God hath made strong for himselfe.* And this touches his office. As to the first hee is called *the Sonne of God his right hand* for three causes: first, in respect of his maruellous generation in both his natures, *Illinc patris expers, hinc matris:* in the one, without a father, in the other without a mother, *Natus quidem est*, he was borne indeed of a woman, but in respect of his mother, he was ἀπάτωρ without a father. *Idem etiam genitus est:* hee was also begotten of his father, but in respect of his father, he was ἀμήτωρ, without a mother, thus euery way was hee *The sonne of Gods right hand.* As God, he is ἀπαύγασμα τῆς δόξης τοῦ πατρὸς, *the brightnesse of his fathers glory, and the engrauen Image of his person.* As hee is man, hee was

was conceiued, and formed by the right hand of God, ſo the Angell told *Marie, the power of the moſt high ſhall ouerſhadow thee*, therefore in reſpect of his maruellous humane generation, *Irenæus* obſerues theſe three ſtiles to be giuen him. Firſt, he is called, *The ſecond Adam*, a very man as the firſt *Adam* was, yet not begotten by a man, as the firſt *Adam* was not begotten by a man. Secondly, he is called *Flos campi*: a flowre of the field, not a flowre of the garden, not ſet or planted by a Gardner, but ſpringing vp of the owne accord, without the labour or induſtrie of man. Thirdly, he is called, *A Stone cut out of the mountaine without hands*, he came of the ſame maſſe, whereof all mankinde is, but no man helped his generation.

Luke 1. 34.

His maruellous generation as man noted in theſe three names giuen him.

1 *Cor.* 15. *Cant.* 4. *Dan.* 2.

Iren. lib. 3. *cap.* *Vltim.*

Secondly, he is called *The Sonne of God his right hand*, for his ſingular loue and fauour, which the father carries toward Him: for the right hand of God in holy ſcripture often ſignifies his power, as in the ſong of *Moſes* and *Miriam* at the red ſea, *thy right hand is glorious in power, thy right hand hath bruzed thine enemies*. Or then it ſignifies his fauour and his loue. *At thy right hand are pleaſures for euermore*: both theſe are taken vp by *Nazianzen*, *Manus ſymbolum affectionis & actionis*, the hand is a ſigne of his worke and will, the right hand put for his good will and pleaſure, the left hand by the contrary, for his diſpleaſure. So ſhall the wicked ſtand at his left hand vnder the reach of his power, but not within the compaſſe of his fauour. It is true, euerie Chriſtian man is alſo the ſonne of Gods right hand: by

2

The Meſſiah is called the Son of Gods right hand, in reſpect of God his ſpeciall loue toward him. *Psal.* 45.

Psal.

Nazian. orat. 7. *de compoſ. diſcrend. ratione.*

Euery Chriſtian is a ſonne of Gods right hand, but not as Ieſus is.

nature his name is *Ben-oni*, the ſonne of ſorrow: but his father hath changed his name with his eſtate, called him בן ימין the ſonne of the right hand. But in a more ſpeciall ſenſe doth this ſtile belong to the Lord Ieſus, for with a note extolling him aboue all his brethren, he is called *Hic ipse, ἐξαιρετικῶς that ſon of mine, that beloued, in whom I am well pleaſed*, through whom I accept others to bee my ſonnes, and for whom I loue all theſe whom I loue.

Matth. 3. 17.

3 The *Meſſiah* is a Son of Gods right hand, in reſpect of his willingneſſe to obey his father. *Pſal.* 40. 8.

Ioh. 4. 31.

Thirdly, he is the Sonne of the fathers right hand in reſpect of his moſt perfit obedience, and ready willingneſſe to do in all things the will of his father, *I deſired to doe thy good will, o my God*: when he told his Diſciples that hee had meat to eat, which they knew not, they vnderſtood not what he meaned; but he expounds himſelfe, *My meat is to doe the will of him that ſent me, and to finiſh his worke.*

2 The ſecond point of the *Meſſiah* his deſcription is, The Sonne of man. *Zach.* 13. *Lk* 19.

In the ſecond part of the deſcription they call him *The ſonne of man*, hee is in ſuch ſort the ſonne of God, that he is alſo the *Sonne of man*, not begotten by man, as wee haue ſaid before, yet formed, and conceiued of the ſeede of man, he is *Gnamith Iehoua*, the companion of *Iehoua*, hee is alſo, as *Iob* calleth him, our *Goel* or our kinſman. *Iacob* called him *Shiloh* becauſe he was ſent into the world wrapped in the like tunicle, which others of the ſons of men bring with them when they are borne. He is that incomparable *Vnio* or *Margarita*, a precious pearle as *Nazianzen* calleth him, and why? *Niceas* and *Elias* do tel vs, *quippe qui non niſi ſummo cum labore, atque à perpaucis inuenitur*, becauſe he is not found but with great

Nazian. orat. 23 *ad Iulian.*

Niceas Scol. in Nazian.

great labour, and few are they who finde him: *Tum etiam (vt ait ille) quia vt margarita ex concha, & aqua conflatur ita Chriſtus diuinitate & humanitate conſtat.* O what a matter of vnſpeakable ioy is heere, but I muſt contract my ſelfe. Man for his tranſgreſſion receiued this checke from the Lord, *Ecce Adam factus eſt quaſi vnus ex nobis*, but now ſince the reconciliation by *Ieſus, God manifeſted in the fleſh*, man may reioice and ſay, *Ecce Deus factus eſt, quaſi vnus ex nobis.* Doubtleſſe this is a ſtrong bulwarke of our faith, for ſince we ſee that the ſonne of God is become the ſonne of man, clothed with all the infirmities of our nature, except ſinne, ſince wee ſee the God of glorie humbled to the ignominie of the croſſe, why ſhall we doubt that the ſonnes of men, ſhall alſo be made the ſonnes of God, and that theſe *vile bodies of ours ſhall bee changed and faſhioned like vnto the glorious body of Chriſt*, eſpecially ſince for no other end became he the ſonne of man, but to make vs the ſonnes of God.

Eliæ in Mattha. cap. 8. de pace.

What great comfort haue we in this, that the Sonne of God is become the Sonne of man.

Philip. 3. 21.

The laſt part of the deſcription is heere, *whom thou haſt made ſtrong for thy ſelfe*, this (as I haue ſaid) reſpecteth his threefold office, and his vnction to them all. A commentarie for this place is that of *Eſay, I will put my Spirit in him, that hee may bring foorth iudgement to the Gentiles.* And againe, *The ſpirit of the Lord is vpon me, and he hath annoynted mee, hee hath ſent mee to preach good tydings vnto the poore, and to binde vp the broken-hearted, &c.* what the Pſalmiſt heere calls *ſtrengthning*, the Prophet heere calls it *annoynting*, and S^t. *Iohn* calls it *ſealing, for him*

3

The third point of the deſcription of the *Meſſias*, that God hath made him ſtrong for himſelfe, to doe the office of a Redeemer. *Eſay 61. 1.*

Ioh. 6. 27.

hath God the father ſealed, and what is meant by all theſe, he expounds himſelfe yet more cleerely, *The word was made fleſh, and dwelt among vs full of grace and truth*, and a little after, *God gaue him not the ſpirit by meaſure, that of his fulneſſe wee might all receiue grace for grace.*

Ioh.1.14

Ioh.3.34.

Of all theſe it is plaine how the father is ſayd to haue made his ſonne *ſtrong for himſelfe*, that is, hee annoynted him, he ſealed him, he put his ſpirit into him, not in a meaſure, but communicate the fulnes of grace to him, that he might be ſtrengthened to do vnto vs the office of a King, to deliuer vs from our enemies, of a Prophet to teach vs the whole counſell of God, and of a Preiſt, to offer himſelfe in a propitiatory ſacrifice for vs. In all theſe appeared his wonderfull ſtrength, *paſſus eſt vt infirmus, operatus vt fortis*, when hee ſuffered like a weake man, then he wrought like a valiant man, then he darkned the ſunne, then he rent the vaile, then hee raiſed the dead, in his death *vide infirmitatem filij hominis*, ſee the infirmity of the ſonne of man; in his victorie *vide fortitudinem filij Dei*, ſee the mighty ſtrength and power of the ſonne of God, *granum ſinapis dum patitur*, in his ſuffering he is like a graine of muſtard ſeede; *dum reſurgit arbor eſt, ſub qua aues cæli nidificant*, in his reſurrection he is like a tree vnder which the birds of heauen doe build their neaſts. Euerie way the mighty ſtrength of our ſtrong Redeemer is to be admired, but ſpecially his conqueſt by ſuffering, there did appeare *the weakneſſe of God ſtronger then man*; yea, then all theſe *Principalities, powers, and*

Chriſt made ſtrong for his office by annoynting, ſealing & powring of the Spirit vpon him.

Aug. de Temp. Ser. 107.

The ſtrength of Chriſt appeared in his greateſt weakneſſe.

Aug. Ser. de Sanctis.

Luke 13.19.

and ſpirituall wickedneſſe, that were oppoſite to him.

It was indeed an exceeding great worke, which committed to our Mediatour, *The man Ieſus*, and therefore required a ſpeciall vnction to make him ſtrong vnto it. All the Angels of heauen, all the men on earth were not able to haue wrought that worke. Such a Law was neuer imponed to man nor Angell, as was imponed to *Ieſus*, by his his Fathers ordination; & willingly accepted by himſelfe.

There was neuer ſuch a work committed to Angel or man, as that which was laid on Ieſus.

This was the Law of a Redeemer, wherewith Chriſt was charged, and none but hee, more many manner of wayes, then the Law morall whereunto all are ſubiect. The morall Law had two tables, the firſt commanding the perfit loue of God; the next commanding to loue our neighbour as our ſelues. The Redeemers Law hath alſo two parts, both of them commanding much more, then is commanded by the morall, the firſt part of the Redeemers law lookes vp to his Father, the ſecond lookes downe to his brethren. In the firſt this commandement was giuen him, Thou muſt vindicate the glory of thy fathers mercy and iuſtice. If man bee not puniſhed, what ſhall become of the glorie of my iuſtice, and if all men periſh vnder that wrath, which is due to their tranſgreſſion, what ſhall become of the glory of my mercie. The Lord Ieſus hath in wonderfull manner preſerued them both, for in him the inuiolable ſtrictneſſe of his Fathers iuſtice hath beene manifeſted, in that he ſpared not his own ſonne, bearing the burden of our tranſgreſſion, many fearefull examples of diuine iuſtice hath been ſeene

The Law of a Redeemer was enioyned to him, which requires more, then the Law morall.

As the Law moral had two tables, ſo hath the Law of the Redeemer two parts.

1

The firſt looks vp to his father and binds him to vindicate the glory of his fathers iuſtice & mercy.

seene since the beginning of the world, but neuer one like vnto this. And many great mercies in all ages hath hee shewed to his seruants, *Noah* in the arke, *Lot* in *Zoar*, *Israel* beyond the red sea, may stand for examples, but neuer a mercy like this was manifested in the world, that the Lord gaue his onely begotten to the death, that such as beleeue in him might haue eternall life. There was the riches of the glory of his mercy wonderfully declared. Thus did the Lord fulfill the commandement of the law of a Redeemer, and preserue the glory both of his fathers iustice and mercy.

a The second lookes downe to his brethren, & bindes him to vindicate them from all their enemies.

The other part of the law respected his brethren, concerning whom, this commandement was giuen him, thou must loue thy brethren, not as thy selfe onely, but more then thy selfe, thou shalt purchase them life by thine owne death, thou shalt saue them who haue lost themselues, thou shalt redeeme their inheritance which they haue solde without a price, and as their neerest kinsman, and first-borne of thy fathers familie (according as thou art bound) thou shalt pursue the murtherer that slue him, to wit, the Diuell, he is without all citie of refuge, reuenge thou their bloud vpō him; & like another *Abraham*, thou must bring home againe *Lot* out of the hands of that Tyrant *Chedarlaomer*, all this the Lord Iesus powerfully performed, for the father fortified him, and made him strong to this worke for himselfe. And thus haue wee seene how these words containe a prayer for the comming of Iesus Christ, the great and true Redeemer of his Church.

Now

Now this ſame deſcription is alſo competent in the ſecond roome, to ſecondarie inſtruments, appointed by God to ſerue vnder him, for the comfort, deliuerance, and gouernment of his Church. For a King called of God to rule his people, and ſet ouer them, not in wrath as the Kings of Iſrael, *Ieroboam* and his ſucceſſours were, of whom ſpake the Lord by *Hoſea*, *dedi illis regem in furore meo*, but a King ſet ouer a people in mercie, as *Dauid* and *Salomon*, *becauſe the Lord hath loued his people*. Such a King no doubt is a ſonne of the Lords right hand, and for three cauſes ſo called; firſt, *bleſſed art thou ô land, whenthy King is the ſonne of Nobles*, and what greater Nobility then to be the ſonne of Gods right hand, not onely in regard of his perſonall regeneration and adoption, which way all Chriſtians are the ſonnes of God; but alſo in regard of that ſpeciall vnction proper to the royall calling, whereby God ſeparates him, and ſets him vp as his Deputy, to rule others. Secondly, a good King is ſo called for that ſpeciall and maruellous care the Lord hath of him, to preſerue and keepe him in moſt deſperate dangers, *Many deliuerances giues the Lord to his annoynted, and reſcueth his ſeruant Dauid from the hurtfull ſword*. As the Lord hath ſet him vp for himſelfe, ſo in ſpeciall manner hee preſerues him by himſelfe. And thirdly, a good King is called a ſonne of Gods right hand, becauſe his heart is rightly ſet to doe good in his calling, like *Dauid*, *Ezechia*, and *Ioſia*.

The other part of the deſcription agrees alſo very well vnto him, for the ſpeciall and royall vnction of

We haue ſeene how this prayer is competent to Chriſt the true and principall Redeemer of his Church.

Now it is competent alſo to ſecondary inſtruments raiſed by God for the good of his Church.

For good Kings are ſons of Gods right hand, otherwiſe then common Chriſtians are.

And it agrees alſo to them that God hath made them ſtrong for himſelfe.

All ſtrength & dignity is from the Lord. 1 Sam. 2. Pſal. 144.

But not alway vſed for the Lord.

Ierem.

Hoſea 13.6.

Men aduanced to honour by God, haue need to take heed that they be for God. Nazian. orat. 12. de ſeipſo.

Otherwiſe God will doe for himſelfe, but againſt them.

ſuch a King as I haue ſpoken of, makes *him ſtrong for the Lord*, and heere are two things; firſt, *thou haſt made him ſtrong*, next *thou haſt made him ſtrong for thy ſelfe.* All ſuperexcellencie of ſtrength and dignity is from the Lord, *the Lord brings low and exalts* (ſaid *Anna* the mother of *Samuel*) *To come to preferment is neither from the Eaſt, nor from the Weſt, but from the Lord.* Yet ſure it is, all whom the Lord maketh ſtrong are not made ſtrong for himſelfe. There are many who abuſe (againſt the Lord) the ſtrength, authority, and honour, which they haue receiued from the Lord. The Princes of *Zoan* are fooles, and the Princes of *Noph* are deceiued, ſuch was *Pharaoh*, of whom ſayd the Lord, *I haue raiſed thee vp, that I may ſhew my power vpon thee*; ſuch were the Apoſtate Iſraelites, of whom the Lord complaines, *My people ſay they are Lords, they will not come neere mee.* And againe, *as they were filled, their heart was exalted.* A vile ingratitude, that man ſhould become moſt rebellious againſt the Lord, when the Lord hath beene moſt beneficiall to him.

Let men take heed how they vſe the place, whereunto God hath exalted them, either by natiue or datiue nobility; theſe *Nazianzen* calls, *Nobiles ex mandatis, aut reſcriptis principum*; for curſed are they who vſe againſt the Lord, that which they haue receiued from the Lord. Let them be aſſured, if they will not doe his will out of louing and humble obedience, God ſhall doe his will vpon them out of his iuſtice and power, hee ſhall roll them from their ſtation, and turne their glory into ſhame, *Sic fiet ex comadia*

comœdia, tragedia. The winde ſhall binde them vp in her wings. A moneth ſhall deuoure them with their portions. Their glory ſhall flie away like a bird. They ſhall be as the morning cloud, or morning dew that paſſes away, as chaffe driuen with the whirle-winde out of the floore, and as ſmoake that goes out of the chimney. But there is the lamentable blindneſſe of men, though they ſee that this hath held true vpon others before them, yet they fanſie to themſelues euery man a ſingular priuiledge, that the like iudgement ſhall not come neere them.

Hoſea 4.19. *Hoſea* 5.7. *Hoſea* 9.11. *Hoſea* 13.3.

But happy are they, who caſt downe their crownes at the feet of the Lord, and returne vnto him all that they haue receiued from him, vſing for the Lord, that ſtrength, honour, and authoritie, which they haue gotten from the Lord, theſe are the ſonnes of his right hand, labouring to honour him who hath honoured them, and theſe the Lord *keepeth as a ſignet on his hand, vpon theſe ſhall be raine of bleſſings. The eye of the Lord ſhall watch ouer them for good*, to protect and defend them in all their neceſſities. As they are for the Lord, ſo is the Lord for them, to performe to them that which he promiſed to DAVID, *Mine hand ſhall bee eſtabliſhed with him, and mine arme ſhall ſtrengthen him, the enemie ſhall not oppreſſe him, neither ſhall the wicked hurt him, but I will deſtroy his foes before his face, and plague them that hate him.* What heere is plainely promiſed, hath beene particularly performed to your Maieſty, compare the oracle with your owne experience, and then the Lord his conſtant and louing

Happy are they who returne to the Lord that which they haue receiued from him.

Ezech. 34.26.

Pſal. 89 21.22. 23.

uing kindnes felt in by-gone times, shal animate & incourage your Highnes still to walk before the Lord in the vprightnes of your heart, *for with the vpright man, the Lord wil shew himself vpright.* I need to speak no more of this point to a Prince of such vnderstanding. I am sure out of these places, God hath spoken to your hart, & your royall hart hath answered him.

Psal. 18. 25.

Of all this we see, that the Church of olde when they prayed for themselues, they prayed also for their Kings and Gouernours; yea, in praying for such as are ouer vs, wee pray for our selues, the benefit redounds to vs, *I will that prayers bee made for all men, for Kings and all that are in authority, that we may lead a quiet and a peaceable life,* and for this same cause the Israelites of olde were commanded to pray for the King of *Babel* who captiued them. It is true which *Augustine* saith, that albeit euill Kings be more hurtfull to themselues then to their subiects, yet *bonorum regnum non tam ipsis, quam illis vtile est quibus præpositi sunt,* yet good Kings are more profitable to their subiects, then to themselues. The vnity and felicity of a people stands in the good disposition of him, who rules ouer them, *Caput est imago Principis in Republica,* the head in the body, is an image of a Prince in the Common-wealth. As an head without a body is inglorious, for *the glorie of a King stands in the multitude of his subiects,* sayd *Salomon*: so a body without a head is much more ignominious, for either else it hath no life at all, or if it haue any, euery member beateth and datheth vpon another, none of them can rightly doe their office.

The Church of old, when they prayed for themselues, prayed for their Kings. 1 *Tim.* 2. 1.

For the King his good estate brings good to his people.

Aug. de Ciuitate Dei, lib. 4 *cap.* 3.

Elias in Nazian. orat. 7 *de comp. ef. differ.* 5 *a.*

In

In theſe daies there was no King in Iſrael, and euery man did what was good in his owne eyes; yea how deere a good King ſhould be to his people, and how heauy a loſſe it is to want him, that one place may teach vs, *The breath of our noſtrills, the anoynted of the Lord was taken in their nets, of whom we ſaid, vnder his ſhadow we ſhall be preſerued aliue amongs the heathen.* Lam. 4. 20.

A happy thing therefore is it, when Prince and people goe together, as *Dauid*, and his ſubiects did, their loue was mutuall, their care mutuall, their prayer one for the other, mutuall; when the people were ſtrucken with peſtilence, *Dauid* their King praied for them, and wiſhed that the puniſhment might be turned on him, and his houſe, and the people ſpared: *O Lord I beſeech thee, let thy hand be on me, and my fathers houſe, and not on thy people for their deſtruction.* And againe, when *Abſalom* rebelled againſt his father King *Dauid*, the people interponed their liues for their King, they would not let him goe out to the battell, they accounted him *the light of Iſrael, more worthy to be preſerued, then many thouſands of them.* 2 Sam. 18. 3.

Such ſweet harmonie ſhould be betweene Prince and people, as was betweene *Dauid* and his ſubiects. 1 Chron. 21. 17.

But now muſt I contract my ſelfe; Since all other things requiſite for your Maieſties iourney, are in readineſſe, attending your Highneſſe forth comming, it is alſo time that our prayer ſhould betake her to her wings, and let goe to her flight, to accompanie your Maieſtie, whereſoeuer yee goe. As I ſaid in the beginning, ſo now ſay I in the end, in the name of all your Highneſſe ſubiects of this

The concluſion, wherein this prayer is applied to our Soueraigne.

Kingdome: Since our hands cannot be with your Highneſſe, to waite on, and ſerue your Maieſtie, as our hearts would, *The hand of the Lord be with you. That hand* which preſerued you in the wombe of your Mother, and brought your Highneſſe ſafely into this world. *That hand* of the Lord which made your armes ſtrong, to wreſtle with the *Gowrian* traitor, before the hands of your ſeruants came neere you. *That hand* of the Lord, which deliuered your Maieſtie from that abominable powder treaſon, and firſt reuealed to your ſelfe the counſell of your enemies. In a word, *That hand* of the Lord, which hath made your Maieſtie glorious by many deliuerances, that ſame hand of the Lord be with your Maieſtie, in this iourney and for euer.

Ancient Iſraelites vſed it for their Rulers, and we ſhould vſe it for our King.

The ancient *Iſraelites* vſed this prayer, for *Cyrus*, *Nehemiah*, *Zerubabel*, & ſuch others, that were to be the inſtruments of their comfort, before euer they receiued any comfort from them; how much more ſhould we vſe it for your Highneſſe, ſince we doe ſo abundantly enioy the fruits of your Highneſſe moſt happy gouernment. For your Maieſtie hath bin vnto vs an other *Cyrus*: when he came to the Kingdome, then came deliuerance to *Iſrael* from their ſeauentie yeeres bondage in ancient *Babel*; and with your Maieſties comming into the world to enioy theſe Scepters, wherevnto your Highneſſe was borne a lineall and lawfull heire, then came our deliuerance from myſticall *Babell*.

Since both his word & works

And your Maieſties moſt chriſtian care to eſtabliſh our Church by prouiding portions for the *Le-*

uites,

nites, who ſerue the Lord in his *Sanctuary*, and to free the common people from oppreſſion in their tithes, hath ſhewed that your Maieſtie is to vs a *Nehemiah*, and *Zerubabel*. Yea your Highneſſe words and workes are witneſſes, that yee are vnto vs a King giuen of God in his mercy, *A ſoune of his right hand*; *Patriæ pareus, & populi paſtor*, a publike father of the countrey, and paſtor of the people.

witneſſes that he is giuen vs, a ſonne of God his right hand.

Among innumerable words, and diſcourſes royall, philoſophicall, and theologicall, deliuered almoſt euery meale, and moſt worthy to be remembred, I doe onely make mention of one vttered by your Maieſtie, on your birth-day after ſupper in the Caſtle of *Edenbrugh*: when your ſeruant had ſaid the Grace, and a litle more then cuſtomably I vſed, had praied for the continuance of many ſuch daies, wherein we might with ioy celebrate the remembrance of your Highneſſe moſt happy natiuitie, your Maieſtie aroſe from the chaire with this ſpeach in publike audience of the whole houſe; You haue ſaid the Grace for mee, and now will I pray for my ſelfe, which your Maieſtie with all reuerence and zealous affection deliuered in theſe words.

A notable ſpeach vttered by his Maieſtie in the Caſtle of Edenbrugh witneſſing him to be ſuch a one.

THE LORD GRANT ME NO LONGER TO LIVE, NOR MY HEART BE SET TO ADVANCE THE GLORY OF GOD, AND TO PROCVRE THE GOOD OF HIS CHVRCH.

All

All that heard it were affected, yea rauished with great ioy, and seconded it with their prayers vnto God, *The Lord grant thee according to thine heart.* For in this did your Highnesse open the integritie, and sinceritie of your soule, that your Highnesse desired to liue, *Non vt praesses, sed prodesses,* not for your selfe, but for the glory of God, and benefit of his Church.

Psal. 20. 4.

Workes witnesses also throughout the Kingdome.

And as to your Maiesties worke, all places of this Kingdome, Highland, Inland, and the borders are stored with seuerall testimonies of your Highnesse wise, and happy gouernment; but leauing them all, this Countrey, and Towne wherein your Maiestie now is, reioyceth aboue others in the sweet fruits, first of religion, and pietie, next of singular and vnaccustomed peace, which now by your Highnesse prudencie and fatherly care they enioy.

But most euident in Drumfreis and the whole South border.

I For restitution of true Religion.

As to the first, the time hath beene, as your Maiestie doth well remember, wherein this Towne and Countrey about it, was like to a field all ouergrowne with the popple of Papistrie, the litle handfull that then was of the Religion, were but like to the gleanings, and after-gatherings of the harueſt. But now SIR the case is altered, there is here a flourishing Church, God hath so blessed the labour of the Preacher, Ouerseer of this people, that there is not to be found three Recusants in all this Towne, as I am informed, and the countrey about it is filled with good wheat in steede of popple, so that they who are of the Popish sort, are like vnto the grapes, which remaine after the vintage, here one, and there one,

one, eaſie to be diſcerned. And for this cauſe I haue heard ſundry of their ancient men bleſſe the Lord, for that he had ſent the light of his Goſpell among them to illuminate them, proteſting that without it, they had died in moſt pitifull ignorance.

2 For ſingular peace they enioy now being deliuered from their oppreſſors.

The other fruit of ſingular peace is ſo apparant to you all, that I neede not to point at it. Yee who ſtand here in great multitudes, beare witnes your ſelues before the *Lord his Anointed.* Tell as the truth is: Are yee troubled now with any forayes in the night? Are yee wakened from your reſt by the *Alarum*, or ſound of the drumme? Is there crying now for armour to repreſſe the incurſion of robbers? Doe yee not ſit peaceably euery one of you in youſſ owne houſes without moleſtation of the oppreſſor? May ye not now, as the prouerbe is, *porrectis dormire pedibus*, in reſpect of ſecuritie ſleepe ſoundly? Is not that promiſe made by the Lord, accompliſhed now, *He ſetteth peace in thy borders?* Now are ἀκεραιοι ἀγρται, wherein euery good ſubiect may peaceably labour in his calling, and that, which beaſtly men called *Mans world* is away. What cauſe haue yee then for this to bleſſe the Lord your God, and this happy King, whom he hath ſet ouer vs, and who this day ſitteth before you, by whoſe fatherly care we enioy this quiet, and peaceable life.

*Pſal.*147.4. *Plin. lib.* 10. *cap.* 32. These benefits were acknowledged with ſuch publike acclamations, as forced the Preacher to ſtay, till the people had ended.

Now muſt I in end turne me a litle toward you, moſt worthy Nobles of *England*, not for any doubt we haue of your loyall affection, or any neede your

A ſpeach to the Nobles of England.

1. With an exhortation.

Plaut. in Trinol.

Honors haue to be exhorted to your dutie by our weakneſſe; farre be it from me, *vt officij ſui ſatis memores, immemores facere videar*, yet remembring that of the Poet,

Ouid. 5. Trift.

Qui monet vt facias, quod iam facis, ille monendo
Laudat & hortatu comprobat acta ſuo.

I hope, what I am to ſay, will not be vngratious, but rather very welcome to you. Haue a care we beſeech of that incomparable iewell, yee haue receiued from *Scotland*; both yee and wee haue our mutuall intereſt in him, when the ſunne riſes to you, it ſhineth to vs alſo; if it decline, and fall downe vpon any of vs (which I pray God wee neuer ſee) it bringeth a darke night vpon vs both: yea all Chriſtendome in reſpect of the good they enioy by his Maieſtie, doth cry for a carefull conſeruation of this Iewell.

2. An admonition.

It is true, your willing and hearty acceptation of your natiue King hath inlarged his Diademe without dinne, and as true, his royall Diademe hath increaſed the glory and fame of your Kingdome through the world; but all theſe and many more, your Honors, out of wiſe, and vnderſtanding hearts haue pondered better, then I can point them out: I will therefore content mee with this one, which, when I haue ſaid, I know will be leſſe, then I ſhould haue ſaid, or your Honors haue iuſtly deſerued.

The

The noble and comely behauiour yee haue vſed in attending our Soueraigne in all this iourney, did preſent to him, who could obſerue it, that which *Plato* calls *pulcherrimum ſpectaculum*, when mannerly mindes appeare in beautifull bodies. Your kindnes, and intire loue among your ſelues, liuing together, *ac ſi omnes eiuſdem matris affectus amulti, & voto vnerius vno*, which the *Poet* ſaid was rare to be found, for *velle ſuum cuique eſt*. Your conuerſation in all things anſwerable to your place, and ſtation, *in ipſa regia, non ſine regula incedentes*. Your courteſie, and great humanitie towards vs. In a word, all ſort of graces pertaining either to learning, or pietie moſt eminent in you, ſhall binde our hearts to a louing, and honorable remembrance of you, by our mentall *Pyramides* and *Pillars*, ſo long, as we can remember our ſelues. Now our bodies in reſpect of place muſt be diuided, but I hope our hearts, and affections ſhall neuer diuide any more, God hauing ſo many manner of waies conioyned vs, that in one Ile, with one language, and one religion, we are now the coniunct ſubiects of one natiue King, and Soueraigne to vs both.

3. A commendation.

Plat. lib. 3. de rep.

Perſ. ſatyr. 5.

And as to you, who haue that hap and honour beyond others, to bee his Maieſties Cubiculars and Domeſtickes, conſider with your ſelues, what is the weight of your charge, and how the place, whereunto, aboue others, otherwiſe not your inferiors, yee are promoted, bindes you to a daily tribute of daily vigilance, and attention. Remember that

A warning to his Maeſties Cubiculars and Domeſtiques.

word, which *Dauid* cried to *Abner*, for a rebuke to him and the reſt of *Sauls* ſeruants, becauſe they were ſleeping when their maſter was in danger of his life by *Abiſhai*, if *Dauid had not ſtayed him, ye are all* (ſaid he) *worthy to die, becauſe yee haue not kept your Maſter the Lords annoynted.* If they were thus threatned, and moſt iuſtly, becauſe they were remiſſe and careleſſe in conſeruation, euen of an euill King; what a ſinne is it to be negligent in attending ſuch a King as God hath giuen vs, it cannot but procure heauy iudgements, both from God and man. But we perſwade our ſelues the beſt things of you, that conſcience more then commodity, will ſtirre you vp to be faithfull in that calling, *not with eye-ſeruice, as men pleaſers, but in ſingleneſſe of heart, fearing God.*

Coloſſ. 3. 22.

Alwayes ſince the ſureſt ſafty of Kings, is the protection of *Iehoua, for his name is a ſtrong tower, and the righteous runne vnto it*; Sir, let him euer be, as you haue found him your rock and refuge. Continue ſtill in that reſolution of King *Dauid, I will ſet no wicked thing before mine eyes, I hate the worke of them that fall away, it ſhall not cleaue vnto me*, ſo ſhall the word which *Amaſa* (from the Spirit of the Lord) ſpake vnto *Dauid*, be eſtabliſhed to your Maieſtie; *Peace, peace be vnto thee, and peace be vnto thy helpers, for thy God helpeth thee.* To this effect, that we may end, wee will now againe turne vs to our prayers, from which we ſhall neuer turne ſo long as we liue, and yet I am ſtill ſtayed, or rather forced to ſtay, I would make an end, but am pearced with the ſorrowfull looks of this people, who deſire no ending,

Pſal. 101. 3.

1 Chro. 12. 18.

not

not ſo much for delight of any thing they heare from me, as for that which they ſee in your Maieſty, they cannot bee ſatiate in looking to your face, the ſhorter time they haue to behold it, the ſtronger is their affection. O how hardly comport they to part with their Soueraigne. But deere Soueraigne, let it not be offenſiue to your Maieſty, that you are compaſſed heere with an aſſembly of mourners, whoſe faces are watred with ouerflowing teares of their heart. Can they part with their Prince without ſorrow? Can they want the light of their eyes, and *breath of their noſtrils*, and not lament for it?

Yet what ſpeake I of wanting? bee of comfort, good people, wee ſhall not want him, wee cannot want him, God hauing now ſo enlarged his royall armes, that they can reach from one end of the Iſle to the other, to be at vs, to ſuccour and helpe vs, as we neede them. Let vs therefore moderate our mourning, let our paſſions giue place to his royall pleaſure, let our hearts with ioy and cheerefulneſſe ſend vp theſe our prayers. The hand of the Lord be with our moſt Gracious Soueraigne, *the name of the God of Iacob defend him.* The Lord bee to your Maieſty, as he was to *Abraham*, a buckler in this life, and your *exceeding great reward* in the life to come. God grant it for Ieſus Chriſts ſake. Amen.

Pſal.20.1.

Geneſ.15.

(***)

FINIS.

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